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I would start before breakfast, in the middle, long before sunrise; at about half-past eight drew up at the residence of Dr. Gullage, Bowling Green, for breakfast. In consequence of the bill the Doctor made against me, I shall have to remain a bankrupt for life. After an sumptuous entertainment as any man has any right to wish for, the charge was good will. My treatment merited more of this, than I have any hope of ever being able to pay.

At about half-past ten was on the road to Emory. I will not say that no man living could remember the road from the residence of Bowling Green to Emory, but I will say that I could not. I do not now remember the distance; think it was not more than eight miles, but in consequence of the road being all unmarked, I took the wrong road so often, that I only got about half way that evening. I was, however, stopped by rain an hour or two before night. Spent the night very pleasantly with Bro. John Downer, a deacon of the Emory church. Will have more to say of him in another place. All the way from Ebenezer to Emory the same luxuriant growth of crops and promise of future abundance.

Friday morning, as soon as was in the saddle, and an hour's ride brought me to Emory. There, for the first time, decided on my future trip—via Vaiden, Greensboro, and Waltham, to Houston. Got such directions to Vaiden—distance sixteen miles—as are usually given in such cases, took the West Station road, and traveled it seven miles before I discovered my mistake. Had myself again set right, and at about half-past ten got into the Vaiden road, and a mile or two more brought me into Carroll county. From here on found the roads posted, and so had no more trouble about wrong roads.

This neglect to post the roads in Holmes county is an outrage on the traveling public that the county police ought to rectify, and if they neglect it, it then becomes the legitimate business of the grand jury. At half-past eleven, stopped for dinner with a very clever man, but in some ways a very rough subject, by the name of McClary. I set out with the determination to "preach Jesus" to every one with whom I came in contact. I tried it with my friend McClary, but found him one of those difficult cases, who, in his own estimation, is good enough. Will soon give you part of one of our conversations. I obtained a promise from some young people to "search the Scriptures." God grant that this handful of seed, scattered by the way, may not all be lost. At half-past two started for Vaiden, which place I reached at four forty, distance from Yazoo City only sixty-four miles. I ought to have made this trip in at least one day less; and would have done so had the roads in Holmes county been posted. All the way to Vaiden from Yazoo City saw the same grand promise of abundant crops.

Had just time in Vaiden to exchange "How'd'ya" and "Good bye," with our young Bro. Geo. Anderson, Esq., a very promising young Baptist lawyer of that place. He and Bro. Wells gave me directions to a Dr. Applethwaite—pronounced Apple—white—for a lodging place. I found the doctor a whole-souled christian gentleman, and his wife, as well as himself, regard each a very price of good fellows; but they live on the wrong side of the branch—they are Methodists. Well, God bless them for their kindness to the old man.

Dr. A. fully understood my surroundings, gave me an early breakfast, gave me a reference for dinner, and I was on the road a little after six, in order to have the full benefit of the early morning. Reached the place designated by the doctor—I forgot the name—at about half-past ten; thought it too soon to stop, and so kept on. Soon came to a dry, barren ridge, unfit for human habitation. Traveled this about seven miles without seeing a house; began, like Cowper's nightingale, to feel: "The keen demands of appetite," and my horse knew was in company with me. At length at about half-past twelve, or perhaps nearer one, I came in sight of a farm, but as I drew nearer the prospect looked anything else than inviting, and the nearer I approached the less inviting everything appeared, until I had about decided to pass by, and look for something more promising, when at the distance of less than fifty yards from the house, on the opposite side of the road, I noticed two fine, fat, sleek hogs, and a shed full of oats in the stable lot; that decided me. I took an hour's sleep, a most refresh-

ing bath, and a bonny dinner, and by three o'clock was ready for the road.

While sleeping, one of the gentlemen observed my name on some of my clothing, and called attention of the others to it. While eating dinner, the inquiry was made: "Are you the R. E. Melvin who writes for the Baptist Record?" Answering in the affirmative: "Then we know you," they all answered in concert. These are two young men and their wives; they do not take the Record, but the fathers of both the ladies do; I forgot their names.

At three I started for Greensboro, distant six miles, and arrived a there about five o'clock, and found the Episcopal, where the requirement is not so imperative. Perhaps the ministry may partake of the general discontent of the age, which leads everybody to rush and fret in order to improve his condition which inspires men to take enormous risks, and face enormous difficulties, in order to accomplish their will, which produces a spirit of speculation, in even the holiest souls. But we believe greater changes will be found in the churches. They are composed more largely of persons brought from irreligious families, the near descendants of the European immigrants who have come to our shores without religious training in their households. Moreover, there must be something in our institutions, as Dr. Tocqueville long ago affirmed, which renders it difficult for us to reverence constituted authority, and yield ourselves to those who are over us. We bow to the written law of the Bible; but it is difficult for us to yield to the unwritten law, by the mere determination of our will, when there is nothing to enforce it.

The Brevity of Pastorate.

It is probable that many years the Methodists will extend the period during which a minister can remain with a church. Already the average duration of a pastorate among them is nearly, or quite, as great as it is among other Protestant denominations. If they add much to it, they will have the most stable ministry in the country. Even now they possess the advantage that there is always a pastor for every church, and never an interval between the going of one minister and the coming of another, consumed in the dreary process of candidacy. The other denominations must look to their ways, unless they would prove their system inferior, and fall behind in usefulness. The average pastorate grows shorter, instead of longer. The evils of such a brief service have been set before the churches for thirty years, with no effect. All denominations are troubled in about equal degree, and no system of ecclesiastical government is exempt. The Baptists, the Congregationalists, the Presbyterians, the Episcopalians, almost all alike. And the thoughtful men of all perceive that it is increasing. In one of the New England States it is said that the average duration of the pastoral settlement in one of the largest of these denominations is two and a half years. In some of the Western States it is even shorter. Taking the country at large, we doubt that the average duration of the pastorate in our own churches will exceed three or three and a half years. The facts are amazing, and disgraceful and disastrous as they are amazing.

The loss sustained by the churches and the ministry owing to the frequent changes of pastors is beyond the ability of any one to estimate. Think of the time the ministry spend in the single occupation of moving. Think of the money required to change the residences of the whole twenty thousand Baptist ministers of America every three years. Think of the interval, while the church is destitute of a pastor, often amounting to one-third its whole history, a period practically lost from the records of its usefulness. Think of the fretting and worrying associated in the minds of both minister and layman with all this moving, the chafing and dissatisfaction which lead to it. Think of the souls of the people lost because of the disgust occasioned by quarrels and bickerings which attend these separations.

But the most serious evil of all is the effect produced on the minds of young men who feel drawn to the office of the ministry, but finally turn from it on account of the degradation it suffers in these days, when a man is no sooner through with a recognition service than he finds occasion to begin to regret his farewell sermon. The Presbyterian press is giving more attention to this phase of the matter than any other, and their statement is that their ministry is coming from a lower grade than that from which it came two generations ago. Is it any wonder? Who, except one accustomed to hardship, and no longer sensitive to it, will enter a profession in which, unless he proves to have exceptional ability, he cannot expect to know anything of home, or the unintermitted esteem of his fellow-men? It is mean to say that men will go into the ministry if they are called of God; no matter what indignities they may suffer; for it is to presume that God will care so little for the happiness of His children as to call the more sensitive and shrinking of them to a life which will bring them perpetual unrest and vexation and shame. It is to presume that we may trouble His servants with impunity. To the evil of reducing the

grade of men willing to enter the ministry, we must add that of reducing the grade of women willing to take the risks of unhappiness as wives of ministers.

If we ask for the cause of the instability of the ministry, we are perplexed. Is there any cause in the ministry itself that did not exist a century ago, when the rule was that the position of the pastor was as permanent as that of any man in the community? We know of none. The education of the ministry on the whole is higher. In those denominations which require a collegiate and theological training as indispensable to the ministry, like the Congregationalists, Presbyterians, and

Episcopalians, where the requirement is not so imperative. Perhaps the ministry may partake of the general discontent of the age, which leads everybody to rush and fret in order to improve his condition which inspires men to take enormous risks, and face enormous difficulties, in order to accomplish their will, which produces a spirit of speculation, in even the holiest souls. But we believe greater changes will be found in the churches. They are composed more largely of persons brought from irreligious families, the near descendants of the European immigrants who have come to our shores without religious training in their households. Moreover, there must be something in our institutions, as Dr. Tocqueville long ago affirmed, which renders it difficult for us to reverence constituted authority, and yield ourselves to those who are over us. We bow to the written law of the Bible; but it is difficult for us to yield to the unwritten law, by the mere determination of our will, when there is nothing to enforce it.

Important Discovery of the Gospel in Manuscript.

A discovery is announced which will awaken a lively interest among christian scholars—an ancient and valuable manuscript copy of the gospel of Matthew and Mark, dating probably in the sixth century of the christian era. It was discovered by Messrs. Gobhardt and Harmsch, who had been despatched upon their tour of learned exploration by the German Government and the University of Leipzig. The document referred to was in the palace of the Archbishop of the town, who regarded it as "a very old book," but does not seem to have suspected its value. The book is of so peculiar a character that there will be little difficulty in deciding the question of its age.

The fortunate discoverers have published a general description of the manuscript, of which the following is a condensed statement: The leaves are of purple parchment, and the material used throughout in writing is silver, except in the first three lines of each gospel, where the letters are golden. There is only one other manuscript of this kind in existence containing any portion of the New Testament, and it is in a mutilated condition, four of its leaves being in London, six in Rome, two in Vienna, and thirty-three have been more recently discovered in the island of Patmos. The present volume, on the other hand, consists of one hundred and eighty-eight leaves, and contains the whole of the gospel of St. Matthew and the gospel of St. Mark down to the middle of the fourteenth verse of the sixteenth chapter. All the criteria used in judging of manuscripts indicate the age of the fifth or beginning of the sixth century as the date of this manuscript. It is written in uncial characters, with two columns in each page. There is no separation of words, no breathing, no accent, and only the slightest attempt at punctuation. There are capitals double the size of the uncials, the Ammonian sections are indicated, and the Eusebian canons must have been given, for it contains a portion of the letter of Eusebius to Carpianus, and there is good reason for conjecturing that this was followed by a table of the Eusebian canons. The letters bear the closest resemblance to those occurring in manuscripts of the fifth and sixth centuries. The editors reserve their remarks on the nature of the text until they publish it in full. All that they state now is, that it bears a striking resemblance to that found in the other manuscript of purple parchment, that it contains some unique readings, and that it rather goes with the latter manuscript where the Sinaitic and Vatican differ from them. Considerable interest attaches to this manuscript from the circumstance that it contains a number of painted miniatures illustrating the life of Christ. These

are among the earliest works of this kind that are extant. The editors have prepared outlines of them, and assess their merits. The subjects are the "Resurrection of Lazarus," the "Entrance into Jerusalem," the "Purification of the Temple," the "Wise and Foolish Virgins," the "Last Supper" and "Washing the Feet," the distribution of Bread and Wine, "Christ in Gethsemane," the "Healing of the Blind," the "Kind Samaritan," "Christ before Pilate," the Repentance and Death of Judas, "The Jews before Pilate," and "Christ and Barabbas." In all of these the grouping is done with accuracy, and on the whole the figures are well drawn, with much animation and expression. Some of the points of view, as that which portrays the distribution of bread and wine at the Eucharist. All of them throw light on early christian art, and Harmsch thinks that he sees a closer connection between these works and those between later miniatures and that artist. Besides the New Testament scenes, there are forty heads of prophets and one or two other subjects.

This discovery affords a striking illustration of the interest the Roman Catholic clergy has in biblical investigations. Here is a manuscript which has been in their possession for twelve hundred years, and during all those centuries has been buried out of sight. And it was left to two Protestant scholars, in this year of our Lord 1880, to seek for it as for hidden treasure, and to bring it to the light of day. Such has been the character of Rome's guardianship of the Bible. She has kept it—under lock and key. She had a much more precious document than that of which we are now writing, and she kept the celebrated Vatican manuscript of the Greek New Testament unpublished until a little while ago, some four hundred years after the invention of printing. Whether she would ever have published the "Purple Gospel Manuscript of Rossano" is doubtful. But now that the precious manuscript has fallen into the hands of the German Government, an edition of it will, no doubt, be speedily given to the learned world.

E. T. W., in Alabama Baptist.

The Christian's Heritage.

"Does it Pay to be a Christian?"

BY MRS. MARY MORRISON.

It was my good fortune, last Sabbath, to hear our beloved Brother King, of Senatobia, speak on this subject. I thank God for the gracious words which I was permitted to hear. Truly, "God hath given His servant the tongue of the learned that he may know how to speak a word in season to him that is weary." Those who enjoy the privilege of assembling themselves together regularly, can have no conception of the eager delight with which a famished soul, after long thirsting for the preached word, sits down beside the water-brooks and drinks freely. "How amiable are thy tabernacles O Lord of hosts! My soul longeth, even, even fainteth, for the courts of the Lord." To-day, as I sit in my isolated home, meditating upon the words which I have heard, I am comforted most when I think of the fierce language of the christian: "Does it pay to be a christian?" My heart answers, "Yea, verily." Godliness hath the promise of "the life that now is, and of that which is to come." Christian, "all things are yours—whether it be the world, or life, or death, or things present, or things to come."

They are in our power, through the Captain of our salvation? They are refiners in the hand of Him who maketh all things work together for the good of His chosen. This is an age of selfishness when every man seeks his own, and not another's good. Where can a faithful friend be found? The Lord is faithful. The christian's friend is a precious heritage. In these present troubles "He sicketh closer than a brother." At all times the christian can say, "I thank God I am not alone, and he will not be left alone. The wilderness has blossomed for me like the rose, and my soul has eaten choice fruits in the desert. When the heat of the noonday has parched me, I cried unto the Beloved, 'Tell me, O thou whom my soul loveth, where thou feedest,'—where thou makes thy flock to rest at noon." He heard my cry and covered me with his wings. I sat down under His shadow with great delight. His fruit was sweet to my taste. He brought me to the banqueting-house, and His banner over me was love. Oh! what friend is like the christian's

Friend! Does it not pay to be a christian? If the minor things of life annoy or perplex him—and who has not felt their weight?—the christian remembers that God careth for the fowls of the air and the lilies of the field. It is a comfort to know that our Father does not overlook the little things. A few days ago, I was telling a neighbor, who does not believe in a special Providence, about breaking my buggy while on the way to Dry Creek church. He began to deplore my ill-fortune in having to travel alone to church and elsewhere; but, "but," said he, "you will have to take a blacksmith's shop along with you on your journey." Immediately I spoke the appropriate thought of my heart: "The Lord is my blacksmith. When my buggy broke, I prayed to Him, and He sent help. I always call upon Him in the small things as well as the great, and He never fails me." My neighbor smiled at my foolish fancies, as he deems them, but I hope that he will yet learn that it pays to trust the Lord for all things.

The christian's heritage is indeed a goodly one. The desires of his heart shall be satisfied. When the wicked man, spreading himself like the green bay tree, by adding rood to rood and acre to acre, seeks to crush the poor christian beside him, remember, thou down-trodden, that the promises of God fail not. The world is thy heritage. "The meek shall inherit the earth." If, looking upon the extended habitations of the oppressor, thou sighest at thy narrow abode, the command and the promise is to thee as a part of the bride of Christ (the wholea made up of its parts): "Enlarge the place of thy tent and let them stretch forth the curtains of thy habitations: * * * for thou shalt break forth on the right hand and on the left." The time is coming when the earth shall no longer mourn and languish because of the oppressor. Thou shalt be far from oppression when the New Jerusalem descends from above, and thou shalt walk its streets. Beautiful mansions adorn that city whose builder and maker is God, and one will

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